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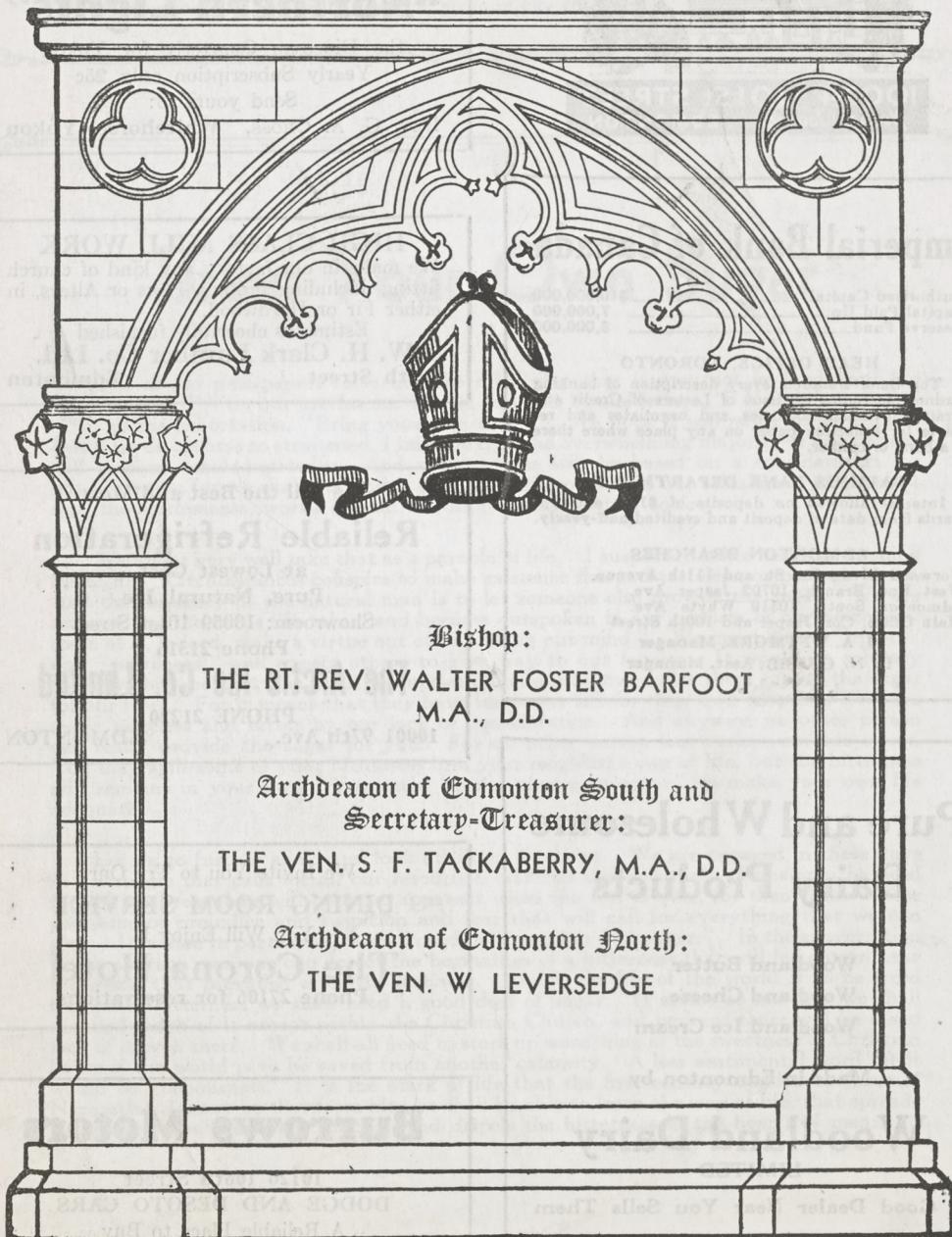
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DIOCESE OF EDMONTON

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Bring Your Own Sugar

ONE of our newspapers remarked the other day that it may not be long until the "R.S.V.P." on our invitations will be replaced by the letters "B.Y.O.S.", a symbol of the exhortation, "Bring your own sugar." We hope it will never come to that. But if we do become so straitened, I imagine that the overwhelming majority of our citizens will respond whole-heartedly. And our response will be based on a consideration for our hostesses; for we shall not find it difficult to discover that our selfishness, or should I say, thoughtlessness, works a great hardship on the rest of society.

We might very well take that as a parable of life. I suspect that life needs sweetening for us all. Circumstances conspire to make existence flat and tasteless, or perhaps bitter. And the tendency of the natural man is to let someone else provide the sugar. We are annoyed by the turns life takes, and become outspoken in our criticism of our neighbors; some of is, indeed, make a virtue out of "speaking our mind." We insist on our "rights" and "privileges," and expect others to give way to our fancies. It would be salutary could we but see that it is no little imposition on our fellows to let them supply the sugar for our lives. For it means that they have less sugar left for their own tea; their lives are made tasteless and bitter by our lack of consideration. And anyway, no other person can really provide the sugar for you. For no other person can make your life sweet. You may spill some of your bitterness into your neighbor's cup of life, but the bitterness still remains in your own. You must "bring your own sugar" to make your own life adequate.

Let us go further afield and look at life in the large. We are engaged in these days in a struggle that calls for all our resources, material and spiritual. I imagine the need for spiritual resources will be more apparent when the war is over, for then there will be problems of prejudice and suspicion and fear that will call for everything that we can give. It is then in particular we shall need to "bring our own sugar." In the conversation of the average man one can detect the beginnings of a bitterness that will far outstrip the bitterness that prevailed after the last war. And if the life of the world is to be freed from that bitterness we shall need a good deal of sugar. It seems to me that we shall not find much of it except within the Christian Church, and perhaps there will be a sad lack of it even there. We shall all need to store up something of the sweetness of Christian living if the world is to be saved from another calamity. A less sentimental word for it would be graciousness. It is the mark of life that the first century applied to Jesus of Nazareth. It may be that from him we shall be able to learn the way of life, that spreads its graciousness over all it touches, and dispels the bitterness in the hearts of men.

CARRY ON!!!

NOT one Sunday should pass in any parish or mission in the diocese without a public service of worship being held and our people loyally assembling together. This is a duty we owe to God and it is a duty we owe to those who are fighting our battles for us on other fronts. The home front must be held against the enemies of indifference, of spiritual slackness, and of all the enemies of the soul. To this end, brethren of the laity, I ask your co-operation.

Our first duty in this important matter is to seek out laymen in every centre who will under license of the Bishop, read services in the absence of a priest and who will instruct the children in the faith by which we live.

We are all agreed that this war is being waged against the powers of darkness, therefore, "Let your light so shine before men that they may see your good works and glorify your father who is in heaven." Among other things this injunction calls for public witness to our faith. Let us lay this squarely upon our consciences.

Too often I find that if for any reason a priest has to be removed from a parish the church services are immediately discontinued. This ought not to be.

In the coming months I shall be compelled to meet the increasingly urgent appeals of the Principal Chaplain for clergy to minister to the armed forces and to release more men for this work. By a redistribution of the remaining clergy we will be able to provide regular sacramental worship at definite intervals in every parish but upon a reduced scale and in many places it will be necessary for the services of matins and Evensong to be read by a local layman. It is my hope that no regular public service will have to be discontinued and that laymen everywhere will respond to my appeal when the time comes for action in this matter.

Diocesan News

BOURNEMOUTH, ENGLAND-WARNS

We have been a pleasure-loving people, dishonouring God's Day, picnicking and boating. Now the seashores are barred, no picnics, no bathing. We have preferred motor travel to Churchgoing. Now there is a shortage of motor fuel.

We have ignored the ringing of the Church bells calling us to worship. Now the bells cannot ring except to warn of invasion.

We have left the churches half empty when they should have been filled with worshippers. Now they are in ruins.

We would not listen to the way of peace. Now we are forced to listen to the blitz-way of war.

The money we would not give to the Lord's work now is taken from us in taxes and higher prices. The food for which we forgot to give thanks, now is unobtainable.

The service we refused to give God, now is conscripted for the country.

Lives we refused to live under God's control now are under the nation's control.

Nights we would not spend watching unto prayer, now are spent in anxious air-raid precautions.

The evils of Godless modern ideologies we would not fight, now we see what Germany, the seat of this teaching, has produced.

THE DIOCESAN SUMMER SCHOOL

The Tenth Annual Summer School of the Diocese of Edmonton was held at the campsite at Kapasiwin Beach from July 7th to July 14th. The members of the administration staff were:

Patron: The Bishop; Dean: Rev. C. E. F. Wolff; Chaplain: Rev. W. deV. A. Hunt; Registrar: Rev. R. S. Faulks; Secretary: Rev. W. T. Elkin; Transport: Rev. F. W. Baker; Recreation: Rev. C. Cuttell; and Rev. V. Cole; Hostess: Mrs. C. H. Harris; Nurse: Mrs. C. E. F. Wolff.

The Lecturers were: Bible Study: Rev. Canon A. M. Trendell; Missions: Miss May Watts (formerly of Honan), Rev. V. Spencer (formerly of Mid-Japan); Religious Drama: Rev. E. S. Ottley; Religious Education: Mrs. C. H. Harris; Church History: Rev. C. E. F. Wolff; Social Studies: Rev. W. M. Nainby.

Forty-eight persons were present for the whole or greater part of the school session. Besides these a number of persons attended for one day or less. Whilst transportation difficulties militated against a larger attendance yet we were very pleased to see so many who had attended a number of previous schools.

The general daily programme began with Holy Communion at 7.30 a.m., followed by breakfast. Three lectures were given on each of the mornings. The afternoons were devoted to games and the evenings to plays, movies and general entertainment. Evensong was said daily at 5.30 p.m. and the evening programmes were brought to an end with Vespers. Thus each day ended as it began, in prayer.

From every point of view the school was a great success. The lectures were highly instructive and helpful. Miss Watts drew a living picture of the work of the Church in China, not only of that only of that done in the past, but of what is going on at the present time under the guidance of Chinese Christians, with the promise and challenge of the work that will be done in the years ahead. Mr. Spencer's visit at the end of the school brought news of Japan and its problems and possibilities. Canon Trendell's devotional studies in the New Testament constituted a stirring summons to Christians to carry out their task as "salesmen" of the Gospel. Space will not permit an elaborate account of all the addresses given, but there was no doubt of the helpfulness of each of them in its own field.

Socially, the School somehow succeeded in establishing a sense of fellowship, which is one of the most valuable aspects of a Summer School. It may be that by enjoying and enduring the same experiences a feeling of community is developed. The team-work of the baseball games, the co-operative efforts to combat the mosquitoes, the race of the men to secure immunity from the leaky roof of their dormitory, the "good-neighbour"

spirit in which the Dean dispensed his services as massuer,—these are the things that serve to create a spirit of comradeship that breaks down the walls of parochialism. By all means let us continue to have our Summer Schools. Let us also assure our people of their value to body, mind and spirit.

Here is the comment of one who has attended and enjoyed the Summer School:

"**Kapasiwin** helps to give a sense of proportion; it teaches that we have a God of all Strength and Harmony, helping us to find understanding in the deep springs of laughter, and the grace and courage which seek to heal and not to hurt.

And so:

"For the joy of movement, of music and song,
For the beauty of form and color and fragrance,
For all earth's loveliness in field and flower and
tree,
For the love and companionship of friends,
For the adventure of thinking and working
together,
For fun and laughter which deepen under-
standing,
We praise Thee, O God."

You Can't Take 'em With You (or Can You?)

(A sad little piece dedicated sympathetically to my farmer-folk.—COLIN CUTTELL)

Place: The Jones Farm.

Time: A Sunday morning in July, 10.15 a.m.

Mrs. Jones (calling upstairs): Are you boys nearly ready? It's past ten o'clock, and I can't abide being late for church.

First Voice (calling downstairs): Gee, Ma, why didn't you press my best pants; the seat's out of the blue pair.

Mrs. J. (who is fiercely flattening Junior's hair): The Lord won't notice your pants, son. They're good enough to kneel on, anyway.

Second Voice (also from above): Junior, will you take the chop down to the pig-pen for me?

Junior. I guess so. I wish I could wriggle out of chores the way you do.

Ma: Don't you go getting that shirt mussed up, Junior.

(Exit, Junior. Sound of a not quite new Ford car is heard from outside. Mr. Jones pokes head round door-screen.)

Mr. J.: Are you folks coming to church, or aren't you?

First Voice (muffled, still upstairs): Back tire's a bit flat, Dad; better stop at the filling station for air.
(Re-enter Junior. Sets down two empty pails.)

Mrs. J. (hanging separator disks on washing rod): Really, if you men would only think of these things the night before.

Junior, for heaven's sake, stop pulling at the collar of that clean shirt.

Junior: Aw, gee, Ma, why'd yer have to starch it so stiff.

If it's another of them long sermons, I swear I'll choke.

(Jack, formerly First Voice, comes clomping downstairs. Calls back to Bill, Second Voice, who is still adjusting a tie admired by the Dobson girl:)

Jack: Come on, Bill, your worse 'an a woman. Dad's going to be good an' mad in a minute.

Dad (poking head around door): If you folks think I'm!

Ma (soothingly): Now, now, it's no good going to church if you're going to get mad. If you boys would snap out of bed half an hour earlier, we wouldn't be everlasting landing in for the Creed.

Junior, STOP mussing up that shirt, PLEASE!

(The uncertain sound of a not quite new Ford engine dies away. Derogatory remarks are heard from the lips of Mr. Jones:)

(Mr. J. thrusts head and flushed face round door-post.)

Mr. J.: Jack, where d'yer put that wrench?

Jack: On the binder in the tool shed, dad. I'll go get it for you. What's wrong?

Mr. J.: Nothing much, son. I hear they're collecting junk for the war effort. Funny thing, she allus takes you an' Bill an' the Dobson girl to the dance, but she sure kicks up a fuss about going to church.

(Exit Dad. Sound of tinkering under hood.)

Mrs. J.: Sounds mighty like no church to me. Have to think up a new one for the Padre Monday morning. He'll be round, you see.

Junior: Goody! Can I take this shirt off, now, Ma?

Ma (getting belligerent): No, you can't! We go to church if we have to walk. I'm not going to miss Communion for Henry Ford nor nobody.

Bill (groaning): Mary said she'd be waiting at her corner. She don't walk. 'Sides, I can't walk. These new shoes'll rub the skin off my heels.

Ma: We're goin' to church. Maybe Jackson's car'll be along today. Mine's not working.

(Sound of internal combustion engine shatters the Sabbath calm. Dad looks in with jubilant face.)

Dad: Surprising what haywire'll do. Come on folks. Hurry. Looks like we go to church.

(Exeunt, Dad, sweating; Ma, looking like a martyr; Junior, straining at his once clean shirt neck; Bill, adjusting his tie; Jack, whistling a tune reminiscent of Onward Christian Soldiers.)

Dad climbs to the wheel of the agnostic Ford. The family pile in behind. The party "freezes" in its tracks as the sound of a new and well-bred car is heard stopping on the main road. A melodious horn insistently tells of the arrival of visitors, confirming Mrs. Jones' worst suspicions. Her face is a study. Junior's face visibly brightens.

Dad (with a "canyoubeatit" look): It's the Blank's!!

Junior: Ma, can I take this shirt off now? It rubs my neck.

Ma (recovering her speech): Well, what d'yer know! Its two years since the Blanks came visiting, and have to choose today!!!

(Enter, well dressed man, corpulent; well dressed woman, plumpish; three well dressed boys; two well dressed girls a la "true love" magazine.) Ma thinks of the small roast in the oven—will it go round? It will have to be eggs and bacon!!!

Mrs. B. (kissing Mrs. J. noisily): How are you, dear. Fancy seeing you all dressed up! We had a perfect drive. Left at nine o'clock. Joe's so proud of his new car. You must come out and see it. Such a glorious day, isn't it. (To the well dressed boys.) That's right, boys, run along and see the horses. Perhaps Jack and Bill will take you to see the pigs. Farms are such a novelty for city boys. In fact I often wonder why we live in the city.

Mrs. J. (recovering her poise, but still thinking of the four-pound roast): Well, imagine! Come on in for a minute. We were just this minute off to . . .

Mrs. B.: O really! how cute!! Joe did so much want to see your Bill about the new Pool plan; and really, what with the store, and his committee work, the week's not long enough. So we thought we would get a bit of fresh air, being Sunday, and Joe could combine business with pleasure. But really, dear, how well you look!

(Mrs. B. pauses to take a deep breath.) How good the air is out here. You country folks don't realize how lucky you are, as Joe always says.

(Mrs. B. buries her head in a lilac bush.) My dear! What lovely lilacs. May we take a bunch home with us this evening?

Mrs. J.: You know, it really is nice to see you, but I was just about to explain . . .

Mrs. B.: My dear, don't let that bother you. We brought a bit of lunch along with us. Just listen to my Joe. He does so love an argument with Bill. They haven't argued for years.

(Mr. B. is laying down the Law about the Pool Scheme to Mr. J., and tells him about the plan for a public meeting next Sunday afternoon. Mr. J. hasn't much fight. He leans on the fence and listens patiently.)

Mrs. J. (desperately): I wonder if you'd mind if . . .

Mrs. B.: Why, of course, dear!! I know we've called at an awkward time, and as I said to Joe, chores have to be done Sunday like any other day. So don't let me keep you from your business, dear. Can I do anything to help? Just listen to Joe going hammer and tongs over there? I'll go along and look at those darling little pigs while you're finishing up, I want Joe to go in for pigs, but what with his store, and the committee work, an' all, he wouldn't really have time. Sunday's his only day now for odds and ends of jobs around home. Life is so rushed, don't you think? I'll be right back, dear.

Mrs. J. (tired like): Bill, you can put away the car for your dad. Junior, put your old grey shirt on before you get that white one all mussed up. Jack, you might as well change your clothes and attend to them pigs.

NOTE—Any resemblance to any known characters in real life is purely accidental—any resemblance to the known facts is coincidental.—C.C.

Rural Deanery of Edmonton

HOLY TRINITY

THE REV. W. M. NAINBY

By the time this issue of "The Church Messenger" is off the Press, the Rev. W. M. Nainby and Mrs. Nainby will be enjoying a well-earned holiday. We all wish them a happy and restful time.

During their absence, the Ven. Archdeacon

Leversedge and Mrs. Leversedge are staying at the Rectory, and will be in charge of the Parish.

We were pleased to have the Ven. Archdeacon Leversedge with us at our Morning Service on Sunday, July 26th. We also has as our Guest Preacher, the Rev. Victor Spencer, formerly of Japan, and he gave us a most interesting account of his work as a missionary in Japan. He will be a most welcome visitor to our Church at any time.

We are glad to see Mrs. G. G. Reynolds back again. Mrs. Reynolds has been away for a couple of months; and Miss Betty Reynolds, who has

Some Lessons of the War

VIII.—ATROCITIES

By Rev. Ebenezer Scott, M.A., B.D.

When Mr. Eden made his revelations of the Japanese atrocities at Hong Kong to the British House of Commons, he showed himself fully conscious of the extreme care with which all tales of atrocity in war must be sifted. He assured us that the Government had taken every precaution against falsehood and exaggeration. He spoke with such a convincing accent of sincerity that we may have no scruple in accepting his statement, not as mere propaganda, but as a plain, unvarnished account of what had actually occurred.

The suspicion which attaches itself to such tales amounts to this: that they seem to be incredible. We simply cannot believe that human nature can ever be so depraved. But the question is, are they incredible? The truth is that atrocity is not a thing extraneous to human nature. There will always be depraved men who delight in cruelty for its own sake. For this is the essence of what we mean by atrocities. It may plausibly, and not altogether unjustly, be argued, that some of the methods which are considered perfectly legitimate in warfare, are as atrocious, in their effects at least, as the most excruciating tortures which can be inflicted on the human frame. The slow process of blockade, for instance, which aims at the starvation of men, women and children in the mass, entails a more wide-spread and more prolonged agony than the most horrible acts which may be perpetrated by the wildest soldiery. But there is an impersonal element in this organized warfare which absolves the men who partake in it from any charge of cruel intent. The sailors are at a distance from the famishing people whom their ships are blockading. The airmen dislodge in a moment the bombs which mean the death or mutilation of unseen hundreds of their fellow-creatures. Atrocities, in the special sense, are deliberate, cold-blooded acts of cruelty. The dogs of war, after all, remain human beings. They are not, except in rhetorical language, beasts in human form. No man is a beast. He may be a morbid specimen in the vast museum of humanity, but no classification of the human species is complete without him.

The Bible itself is such a museum. It is the most frankly realistic, as well as the most sweetly spiritual, of all books. We get every type there—from the New Jerusalem to Sodom and Gomorrah, from the beloved disciple to Judas Iscariot, from the prophet Elijah to King Ahab, from the Blessed Virgin Mary to Queen Jezebel. All history furnishes the same amazing variety, from Sir Philip Sidney to the Marquis of Sade. The Church itself makes its contribution of all kinds to the collection, from Thomas à Kempis to Alexander the Sixth. However depraved a man's thoughts may be, the sovereign reason is over them; however foul his actions, the will is ever behind them to issue its commands. We may speak of moral perverts, but history forbids us in too many cases to advance the plea of insanity. Every country, every century, has its criminals as well as its saints. However small a space the most atrocious characters may occupy on the crowded shelves of time, they are all there, as we find them all there when we pace the corridors of the Bible.

If we are to make the right approach, then, to the whole question of atrocities, we must get rid of the ready assumption that they are what we call "unnatural." It is not exclusively a Japanese or a German problem. Atrocities are to be reckoned with in humanity as a whole; and with our best devices for securing a peaceful and happy world after the war, as we must leave room for the detection of quislings, the

world as a whole must have some strong force at its disposal to make relentless war against the abnormal—though not, in the accepted sense of the word, unnatural—appetite for cruelty that may at times take possession of some men or nations.

Yet in another and deeper sense, atrocities, like all sins, are unnatural. God has implanted in the worst of men a faculty which responds to His grace and redemptive power. The prodigal, when he decides to return from his riotous living in the far country to his father's home, comes not only to his Father, but "to himself." The one sure barrier against atrocities is the Gospel of Jesus Christ, which calls men back to their true nature, and restores to them the image of God.



Comments Original and Otherwise

"Curate"

BOARDS OF ENQUIRY NOT ENOUGH

At the recent meeting of the Provincial Synod of Rupert's Land a Board of Enquiry into the state of the Church was appointed. One member of the Synod, Rev. Lawrence F. Wilmot, travelling priest in the Diocese of Brandon, expressed the opinion that something more than a Board of Enquiry was needed if the Church was to carry out her divinely appointed task with effectiveness. The views he expressed in Synod he later on repeated in a letter which was published in a Toronto Church paper. In that letter he expressed the view that if we are to accomplish our task we need "To catch afresh that vision of ourselves as the 'Fellowship' in the New Testament sense, bound together in the bonds of the love of Jesus Christ our Lord and Master, who dwells in our midst, just as He did in the Church of the Apostles; and only secondly, or one might say lastly, an institution. This is the fundamental weakness of the present-day Church. The average member thinks first and foremost of the institution, of the fact that he is an Anglican, and a member of his particular congregation, with certain obligations, etc. All very good, but entirely insufficient unless he realizes himself before all else a member of the body of Jesus Christ who is his personal Lord and Master, and whom he is bound by life-long vows to serve with all his might in this particular cell of the great world fellowship. Once let a man catch that vision and he is alive with a new and dynamic energy, and when a congregation catches it the bounds of institutionalism simply cannot contain it, and it overflows into the life of the whole community, infusing every section of it with new life."

From this awakening fellowship Mr. Wilmot claims that men and women will be ready to go forth and bear their witness by their changed lives and by their lips when opportunity is offered. These people should be organized into witness bearing teams to go where needed. "To a world whose hopes have crumbled beneath its feet the Church must bring the Gospel of Salvation from sin and despair, and the vision of that Kingdom that must be built upon the ashes of the old. So stupendous is the task, and so urgent is the need, that is must surely be evident to

anyone who will consider the matter at all seriously, that the time has come when we must shake ourselves free from our old reticences and be up and out into the 'streets and lanes and the highways and hedges' and let the world feel the impact of the Gospel of Love and Life in every place where men live and work, until from one end of this vast Dominion to the other the note of triumph reverberates through the homes and the shops and the fields."

All this reminds me very forcibly of what Dr. Lang, former Archbishop of Canterbury, said a short time ago. After pointing out that any return to God on the part of the nation must come mainly through the activity of the Church, he went on with passionate earnestness to emphasize the fact that that could not be accomplished by "the Church as we have known it. It must be a Church which is no longer at ease but is at last on fire—a Church filled with a new vision of its calling. . . . It will be a Church filled with the spirit of evangelism." It reminds me also of the statement of Bishop Carry, that a Church without conversion is just as dangerous as conversion without the Church. In the old days that was a truth which was specially emphasized by the Evangelical section of the Church. There do not seem to be any Evangelicals to-day. If there are they must be asleep at the switch.

MEMORANDUM RE REORGANIZATION

I have just been shown a copy of a document with the above title that has been sent out to some members of the Executive Council. The purpose of this document is to show that the work at present being carried on by the three Boards of the General Synod, should be handed over to the Executive Council. The statement it made that for years the dioceses have had, and have exercised, the right to elect four representatives on each Board. These representatives were chosen because they were "especially interested" in the work that each particular Board was instructed to carry on. Then we are told that "unfortunately"—and I would call particular attention to that word unfortunately—the election of such representatives at Synod has been

no guarantee that those elected would find their way to the annual meetings of the Boards concerned. In recent years that has largely been the case. Here is the explanation. Every diocese has the right to send delegates to the Executive Council. The expenses of all such delegates are paid from General Synod funds. No arrangement has ever been made to pay the expenses of the delegates to either of the three Boards. Consequently, many dioceses have adopted the practice—which the writer of the memorandum says is unfortunate—of appointing these Executive Council delegates as their delegates to the three Boards. This is done to save expense, not on the ground of greater efficiency. But there remains a certain number of dioceses—a sort of saving remnant—that continue the original practice of choosing for the Boards the best men available, regardless of the expense involved. The proposed reorganization would eliminate even this saving remnant. In other words, it is unfortunate that even partially, the dioceses have changed the former practice of sending men “especially interested” to the several Boards. Let us when we are at it, **make the misfortune complete.**

Surely a much wiser course would be to reduce the diocesan representation from four to two, and make arrangement for the expenses of all such delegates to be paid. As to the source of payment, I never have been able to see why the expenses of the Executive Council should have any prior claim on General Synod funds. The Executive Council is largely a sort of business institution. The real work of the Church is being done by the three Boards of the General Synod. If the available income is not adequate to pay both, then consideration might be given to a reduction in the membership of the Council. The important thing in connection with each of these Boards is not the size of the organization. It is that the membership should be composed of men who are enthusiasts in the work concerned. In the case of the missionary work of the Church this is absolutely fundamental. The danger of our present system of organization is the possibility of this missionary work getting into the control of men who are not missionary minded. The re-organization advocated in this memorandum would seriously increase that possibility. That was what paralyzed the Domestic and Foreign Missionary Society in the long ago.

FORWARD DAY BY DAY

(Monthly Selection)

Faith and Assent

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.—St. Matthew 8:8-10.

If someone were to ask you if there were such a place as Madagascar, you might answer, “Yes,

I believe that there is such a place.” You would be assenting to the proposition that Madagascar exists. Some people never get farther than such assent in religion. They assent to the proposition that there is a God. That is good as far as it goes. But it is not religious faith. Faith does not just believe that God exists; it believes in God. It trusts God. It follows God.

What a difference between faith and assent! Assent does not necessarily change a man’s life. He can agree to a proposition and then go his own way. But with faith in God you go God’s way, not your own. He is your life’s center. You are loyal to Him above all things.

When we say, “I believe in God,” let us say it with our whole being, not just in a corner of our minds.

There are 128 pages in the Summer issue of this splendid booklet of Bible Readings and Comments. They are all so excellent that I found it difficult to make a selection. The price is only 5 cents. What a pity it is not to be obtained at the door of every Church on Sunday.

EVERY CHRISTIAN AN EVANGELIST

Bishop Golding-Bird, the Archdeacon of Surrey, in a charge delivered to clergy and churchwardens recently, laid stress on the duty of every Christian to be an evangelist. The life of a parish is not to be judged by the number of its organizations, nor by the multiplicity of its services, but by the capacity of its members to carry their active service for Christ from the altar at which they are communicants to the people among whom they live and work. It was largely through the keenness of loyal and well-instructed laymen that the Catholic Movement was able to spread its influence so widely during the past century. Nothing can contribute more abundantly to the living power of Christianity in England to-day than the unflinching work and witness of an intelligent and devoted laity. Though guided and inspired by a beloved priest, the Church Army, which has just been keeping its diamond jubilee, has always been pre-eminently a lay movement, and has derived much of its force and value from that fact. Its progress has been marked equally by loyalty to the Church of England and loyalty to the plain man. Under its auspices men and women, who have themselves experienced the love of Christ, offer their lives to making known His redemption to their fellows: and the more neglected and outcast are its hearers, the better the Church Army likes the job of restoring them to the family of God.

And here is what the Bishop of Worcester wrote quite recently: “The war of 1914 and this war have shattered all our hopes that man by his own effort can achieve anything. The result is many turn away in despair. They are content to die for their country, but they see nothing beyond. Others turn towards the Church, hungry for spiritual help, and to a very large extent we are failing to meet that hunger.

* * *

“The problem, therefore, increases. It is partly a legacy from past failure, and partly the result of our own inadequate spiritual experience of

God. Whatever the problem, the task is set. We must either lead the nation back to God, or fail again. By a return to God, I mean something more than just the crowded churches on a national day of prayer. I mean that the nation must discover again the reality, the power and the love of God in Christ. This will only be possible as the ordinary Church folk bear their witness through the whole range of their life, to the Christ they serve."

BISHOP ROWE OF ALASKA HAS DIED

The Bishop died at the age of 85 in Victoria, where he had spent the last few months on account of illness.

Born in Barrie, Ont., 1856, he did missionary work among the Indians at Garden River Indian Reserve near Sault Ste. Marie, Ont., before being called as rector of St. James at Sault Ste. Marie, Mich., in 1882. Fourteen years later he was made Bishop of Alaska.

Life in the northern territory was rough and rugged in the days of '95. Bishop Rowe looked over Fairbanks for a possible pulpit and decided on the place which drew the biggest crowds—Cy Marx's saloon. After his first sermon, Cy Marx himself turned his hat upside down, plopped a \$10 gold piece into it and made the rounds, collecting \$1,400.00.

Bishop Rowe took the money to build a little church. He sawed, climbed, nailed until there was one wooden church to compete with fourteen wooden saloons.

His fame spread throughout Alaska and Bishop Rowe soon travelled far afield, on foot and by dog team. He was the first white man to visit scores of Eskimo villages and now both the hymnal and prayer-book are translated into Eskimo for followers in the Arctic circles.

Bishop Rowe was a great Bishop, but more than that he was a great Christian who gave the very best he had to give, to the Indians and Eskimo in his diocese.

ENCOURAGING HYSTERIA

That is the charge brought against "Curate" in a document headed "Canada and Christendom" but which looks like a bit of camouflaged propaganda for Mr. John L. Lewis and his C.I.O. If the charge that I encouraged hysteria on the labour question is due to the fact that I cannot accept the extreme position that capital can do nothing right, and labour can do nothing wrong, then I must plead guilty, for I do not for one moment admit that either capital or labour has a monopoly of the spirit of selfishness. Selfishness causes trouble wherever it exists.

The writer of this article seems to be an admirer of the C.I.O. and its methods. Here are two samples of C.I.O. accomplishments.

From the Montreal Gazette I quote as follows:

"Nearly 3,500 C.I.O. workers at the Bethlehem Shipbuilding Corporation yards at San Pedro, Cal., walked out in protest against a 10-hour day. Over in the Philippines General McArthur and his comparatively small band of American and Filipino soldiers have been fighting day and

night for weeks, without a murmur of objection. They are the spirit of America; the C.I.O. eight-hour boys are not."

And here is another quotation. It comes from The Church Times (London) and shows that the reputation of these C.I.O. men has travelled far.

"No sooner had Congress abolished restrictions on American shipping that important sections of American mine-workers, under the leadership of Mr. John L. Lewis, finally decided, for the sake of domestic advantage, to begin a coal strike. Within a matter of days this strike, if not abandoned, will seriously hold up the production of munitions, which the shipping was set free to carry. If the miners really meant to deprive Britain, Russia and China of the tools necessary to finish Hitler, the situation would indeed be tragic."

In this same document "Canada and Christendom" I see the statement made, "The issue at Kirkland Lake is the right to collective bargaining." Then the newspapers must all have misled us, for they all reported that the question at issue was the endeavour of the C.I.O. to get control of labour at Kirkland Lake.

A GARDEN MEMORY

It used to fill me with delight,

When I was but a little mite,

To bluebells see in yard quite small,

A growing up so straight and tall.

A dear old gray-haired man lived there,

And too, his wife, with silvery hair;

I'm sure they loved their garden wee,
They tended it most lovingly.

They had some tiger-lilies, too,
Some bleeding-heart in garden grew,
On these with wonder oft I gazed,
These lovely flowers which he had raised.

I guess long since these two have gone,
To meet the glow of heaven's dawn,
But they have left me mem'ry fair,
Of garden small, and flowers there.

—IVY TRAIL.

Diocese of Quebec

Summer Camps for boys, girls and young people are being held in three different places in the diocese—an old stone rectory in the Eastern Townships was headquarters for the boys' camp which was held early in July and was attended by a couple dozen of campers. The picturesque Magdalen Islands in the open Gulf will be the scene of a Youth Conference later in the Summer and the girls will meet on the shores of Lake Memphramagog during August. Both the Bishop and Mrs. Carrington are taking personal oversight of these summer gatherings, at which war-time training and courses in Christian service will be provided.



TO THE ENRICHMENT OF OUR CHURCH

Notes from the Field Secretary's Diary

I have been to and held many services in school houses and such like places in the West, but yesterday's was the roughest and yet the loveliest of all. Can you picture a 24-foot almost square, hewn-log school, plastered in the chinks with mud, a shingle roof, just four big windows on the left hand side as you enter, no vestibule, no built-in cupboards, not a bit of paint, or stain, or varnish on it anywhere. The ceiling made up of a discolored light brown paper, held up by narrow strips of wood. The floor just rough boards blackened with the stain of soil, but scrubbed clean and still a little damp—what a job that must have been—the little desks made of unstained lumber, rather crude, but they too had been scrubbed clean so that the ink stains ran into smears. These were pushed back from the teacher's desk to allow room for the communicants to kneel. The Archdeacon had spread newspaper in a line on the floor for the communicants' kneeler, and another sheet for me to kneel on. The teacher's desk was draped over the top and down the front with a red cotton brocade cloth, embroidered with a cross; two quart sealers, as vases, filled with buttercups, were the only things on the top of the little altar except the communion vessels. Behind the communion table, on the blackboard, three Sunday School roll-pictures, one of foreign children around Jesus, one in the centre, of the Last Supper, the other was, I believe, Jesus teaching.

In this little room, with this background, there were about eighty people, men, women, and children, just jammed together. There were only four women's hats there; three of which were just old felt hats and rather inconspicuous, two being worn by the "Van Ladies," one by the elderly teacher, and a bright red straw hat of a young bride. Most of the girls were without hats, some of the more elderly women had their hair covered with kerchiefs, one of which I noticed was just a plain white cotton cloth. Nearly all of those present were New Canadians of European extraction, Ukrainians. What a drab picture you will say.

I have taken many such services as that in the West, but there was an intense eagerness about this one, what, I cannot explain. They stood and sat in almost breathless silence as I talked to them about God, and the Church in the lands from which they had come. Then when time came for the administration, I understood the longing in their hearts. While those who received were kneeling, all the rest stood—the standing up in that confined space, the squeezing out from the desks made just a momentary commotion. Then as I started to administer the cup, one of the women, with cloth covered hair, started to sing quietly some of the "Russian Missal," I thought for the moment that perhaps she was a fanatic, or just a little mad, and the nerves in my back just tingled almost to fear that the service might be upset. Her clear voice sounded louder, and there was that Russian gypsy melancholy strain in it that almost brought

tears, then one voice after another, in parts, took up the strain, and the administration went on amidst it all, just heavenly music. Without exaggeration, it is the best singing I have heard anywhere, even the Cossack Choir, which momentarily flashed in my mind, I could not understand it because although I knew the Ukrainians were musical, it was so perfect, it seemed almost impossible.

The explanation came when after the blessing the Archdeacon announced, "Please remain afterwards because we are going to have some of your own music which you love and we love so much, too." A little man came out to the front and gathered around him seven boys and men, and five women and girls, and we had about half an hour of lovely unaccompanied music. All stood up so quietly and as the little choir sang other parts from the "Russian Missal" the others gazed with far away looks in their eyes, picturing all the great churches in their home lands that they had known in their childhood. I must confess I swallowed hard and frequently, and found it difficult to keep back the tears. Afterwards, I was told it was done to honour me. Such a great honour. I felt most humble, quite unable to express the appreciation I really felt.



THE LEAGUE OF LOYALTY

For most parishes that have made use of The League of Loyalty to stimulate the attendance at church of their boys and girls, the first year has come to an end. Recruits have been enrolled, members have won their buttons, honour members have had their names inscribed on the Honour Roll, and opposite their names have appeared the various stickers that signified their 100% attendance during the corresponding seasons of the church year. Now has come the time to reward those who over the whole year have proved loyal to their church on at least 80% of the Sundays. The crests for this purpose are now available at the G.B.R.E. (20 cents each or \$2.00 a dozen).

You will notice that the crest is carried out in much the same design as the button. On a white background appears the maple leaf and in its centre a white cross. Below the maple leaf is the word "Officer," signifying the rank held by anyone in possession of a crest. Below that again is the number 1, which suggests that the owner is an officer of one year's standing. Next year there will be available the subsequent numbers, 2, 3 and 4, to be awarded to those who qualify for a second, third or fourth year. These circular numbers may be sewn over the smaller number.

According to reports from various parishes, The League of Loyalty has met with marked success and is so constituted as to warrant a sustained interest on the part of any boy or girl for a number of years. If you would like any further information you are invited to write to the secretary, Rev. D. C. Candy, Grace Church on-the-Hill, Toronto.

Recent Sayings and Doings

Clifford P. Morehouse, editor of *The Living Church*, went to England as a delegate from the American Church to attend the enthronement of Archbishop Temple. While in England he attended a meeting in Manchester under the auspices of the Religion and Life movement. He writes as follows about that gathering:

"All communions, from Anglican to Unitarian, participated. The Roman Catholics held a mission during the period, and joined with the other churches at a great youth demonstration. At this service, led by a Presbyterian minister and a Roman Catholic priest, the priest directed some 6,000 young people in a recitation of the Creed, the Lord's Prayer and the Litany.

"The Lord Mayor of Manchester gave a dinner during the week at which Anglican, Roman, Protestant, and Jewish leaders were joined by civic officials in emphasizing the importance of religion in 20th century life."

* * *

Commencing with the new scholastic year of next September, Bible study is made a compulsory study for Protestant high schools in the Province of Quebec. The decision has been made by the Protestant Committee of the Council of Education, and promulgated by the Department of Education through Dr. W. P. Percival, Director of Protestant Education.

* * *

Thinking to add weight to his application for petrol, a country parson turned to the Bible for support, quoting the familiar injunction, "Go ye into all the world and preach the Gospel."

Although refusing his application, the petrol authorities rose to the occasion and in reply wrote, "I will saddle me an ass."

* * *

From all quarters comes appreciation of the services rendered by Dr. Lang as Archbishop of Canterbury.

At the Congress of the Free Church Federal Council in London recently appreciation was expressed of Dr. Lang's "wide influence and manifold valuable services, not only in his own church, but also among all the Churches, especially in all he has personally done to bring all the Churches into closer fellowship and co-operation in the common interests of the Church of Christ and the Kingdom of God in this land."

* * *

Archbishop Temple concluded his sermon on the day of his enthronement as follows: "My chief desire is to enter on my office as the bondman of Jesus Christ and as His witness; and I ask of you all to hold me to this by your steadfastness and by your prayers."

* * *

The Most Rev. G. T. M. Harding, D.D., Archbishop of Rupert's Land, has announced his resignation to take effect the end of this year.

FOR THE MEN IN THE FORCES

These are two folders specially prepared by some interested clergy and others for distribution among the men in the forces. They are brief, clear and to the point. No. 1 deals with the sex problem in 9 brief, pointed paragraphs, and No. 2, "The Life That Wins," deals with more general matters of the religious life and the relation of the men to the Chaplains. They are excellent. Issued by the Guild of Honour, 97 St. George St., Toronto. Requests for them and donations towards their cost may be sent to that address or to our Council for Social Service.



TRAINING FOR THE MINISTRY

Important proposals for reorganizing the means of selecting, testing and training future clergymen are contained in an Interim Report of the Archbishops' Commission on Training for the Ministry which was presented to the Archbishops in January of this year and is now published by the Press and Publications Board of the Church Assembly.

The proposals include Regional Committees of Selection (who would not be concerned with finance or grants); longer periods of training; a reorganization of Theological Colleges; specialized training for prospective country clergy and opportunities to ensure greater knowledge of the religious life and traditions of other communions; improved training in teaching and preaching; practical training in social service, and improved post-ordination training through the planning and encouragement of post-ordination studies, "refresher" courses and clergy schools.

In connection with the Regional Committees the Commission urge that "it is highly desirable that there should be more interchange of candidates between dioceses, and that men should come before a body not too narrowly concerned with local interests and persons." They recommend that a candidate "should not be definitely accepted for training by a Bishop or a Theological College until the Regional Committee has reported upon his suitability" and they "urge most strongly that the Bishops should recognize and enforce this principle."

The Commission summarises the primary object of their recommendations as "to help men through their training to appreciate the meaning of human life in the light of the Christian Gospel" and they urge that there is, in particular, need—

"(a) For more practical training in pastoral work and preaching and for acquainting ordinands at first hand with the working of 'social services' of many kinds;

"(b) For more training in teaching, above all for more actual teaching practice under skilled supervision;

"(c) To discover and train special gifts; e.g., we need experts in theology, specialists in other branches of knowledge, trained evangelists and missionaries, and men skilled in co-operation with doctors and generally in the social sciences;

"(d) For the special training of men who will work as country clergy."

FOR LAYMEN ONLY

By Joseph D. Shatto

Communicant of St. John's Church, Sharon, Pa.;
Managing Editor, the Sharon Herald

I am convinced that we as laymen in the Episcopal Church like the laymen of most other groups of the Christian faith, are unintentionally weak in personal evangelism for Christ and His Church.

We may give generously according to our means and attend worship regularly, which are important to the success of the Church, but these, as I see it, are not enough. We can give money and attend services, but still fail to feel that divine spark of the spirit which moves us to share our faith with others—the spark without which the Church is static instead of dynamic; dead instead of a living force which soon must save the world from its own folly.

There is only one way the Church can be alive and dynamic and that is by having members who are that way. Growth in Christian zeal and in membership never will be outstanding unless we laymen do our part.

When Christ sent his disciples into the world to preach the Gospel, he was not speaking only to the original twelve, to those who go forth as full-time missionaries, or to the clergy. He was sending each of us to preach and bear witness in our own way and in our own limited sphere. Missionaries and our clergymen cannot bear the entire load, try though they may. There are not enough of them. We as laymen must take advantage of the great opportunity which has been presented to us.

There are some of us who are backward about mentioning our faith outside of Church groups or our immediate family circles. But Christ teaches us to love our neighbours and bring them into the brotherhood of His spirit. When we lack the courage of our convictions in speaking with others, we lose many opportunities to be witnesses whose influence might aid other individuals, as well as the Church.

Many members of our Church have been taught by example, rather than by words, to suppress any evangelistic tendency as unbecoming to an Episcopalian. I believe this is entirely wrong.

If we are to enjoy the full happiness and receive the full benefits of Christian service, we must tell others of the many fine things which come to us as a result of our connection with the Church.

If we had a pleasant motor trip on Sunday afternoon, we would tell some of our friends and acquaintances something about it. Then why not mention that our choir's work on Sunday morning was exceptionally fine?

If a banker made an impressive statement to us on some financial subject, we would pass along the news. Why not mention that our rector presented a new and inspiring thought?

An especially good book will keep us talking for days and we will urge many others to read it. Why not do as much for our Church? I have

been at services which were so impressive that I wanted to talk about them to very person I met.

We go out of our way; we make it both a pleasure and a duty to tell others the name of the treatment, of the doctor and of the hospital which saved us from ailment that threatened our life. Why not, when the right opportunity offers, tell another what Christ and His Church have meant and still mean in our lives?

Perhaps because I was almost inactive in Christian service for several years, I learned how much we miss when we do not put forth our best efforts for our faith. Failure to bear witness for Christ leaves a void in normal human living. Supporting a church and attending services partly fill the void. Being active in Church work brings still more satisfaction. And to me at least, it follows that if we go a step farther and try to get others to work for Christ and His program on earth, we achieve the fullest possible measure of satisfaction and the finest spiritual reward.

As loyal Episcopal laymen, let us bear witness for Christ and our Church every day of the week. Let us not stop half-way in our efforts to serve. To our faith, we must add work and also the spirit of evangelism. We must recognize the need for personal evangelism, in which each of us can take part.

Our faith and our Church are wonderful goods in stock. We are the salesmen. And somehow I feel that we are poor salesmen, unworthy of our hire, if we never stir up enough enthusiasm for them to get a prospect's name on a contract!



THE PRIMATE OF ALL ENGLAND

Archbishop Temple at his enthronement at Canterbury Cathedral said the following, which we will do well to accept as a safe guide.

"But we, who are assembled here, are not only individuals offering our service to the worldwide fellowship of Christian disciples; we are—with some honoured guests representing that wider fellowship—members of the Anglican Communion, met in the mother-church of that Communion, to set in St. Augustine's seat one more in the long line of his successors. We shall impoverish our service of the wider fellowship if we let our membership of our own Communion become hesitant or indefinite. Rather we have to make strong the bonds of our own unity, with gratitude for our splendid inheritance so that we may bring to the universal Church a life strong in faith, in order, in corporate devotion—maintaining all that we have received but recognizing also God's gifts to His people through traditions other than our own."

"So let us set ourselves to gain a deepening loyalty to our Anglican tradition of Catholic order, Evangelical immediacy in our approach to God, and Liberal acceptance of new truth made known to us; and let us at the same time join with all our fellow-Christians who will join with us in bearing witness to the claim of Christ to rule in every department of human life and to the principles of His Kingdom."



AUGUST

1. Lammas Day.
2. NINTH SUNDAY AFTER TRINITY.
5. Oswald, King and Martyr, 642.
6. **Transfiguration of our Lord.**
7. Name of Jesus.
9. TENTH SUNDAY A F T E R TRINITY.
10. Lawrence, Doctor and Martyr (Rome).
16. ELEVENTH SUNDAY AFTER TRINITY.
23. TWELFTH SUNDAY AFTER TRINITY.
24. **St. Bartholomew, Apostle and Martyr.**
28. Augustine, Bishop and Doctor, Hippo, 430.
29. Beheading of St. John the Baptist.
30. THIRTEENTH SUNDAY AFTER TRINITY.
31. Aidan, Bishop of Lindisfarne, 651.

"A KING WHO WALKS WITH GOD"

From a New Zealand magazine I take the following poem based on the King's Christmas broadcast in 1939.

When a King puts his hand in the hand of God
At the very gate of the year,
Though the way may be dark and the foe abroad,
What need his Empire fear?
For the God of Hosts will guide us on through
many a perilous hour.
Though the way may lead by the way of the
Cross,
We are led by a mighty power.
We will come at last to a harbour safe when
our hour of trial is o'er;
If only his people will follow their King
And turn to their God once more,
How blessed the nation who follows the lead
Of a King who walks with God;
No weapon that's formed against them shall
prosper,
Whose feet are with righteousness shod.



EVERYTHING IS FOR THE BEST

Travelling in a strange country, Rabbi Akiba took with him a donkey, a rooster and a lamp. He sought shelter in a village, but was refused. "Everything is for the best," said he, and went into the forest and prepared to spend the night. But the wind extinguished the lamp when he tried to light it. Nevertheless, he cheerfully said, "Everything is for the best." When he awoke, he found both his rooster and his donkey had been eaten by wild beasts.

Next day he found that an enemy army had passed through the forest, attacked the village and captured it.

Had he obtained lodging there, he would have been captured, or had the donkey brayed or the rooster crowed or had his lamp burned, he would have been taken captive and put to death.

He gave thanks that he had been denied shelter, that he had been without his light and that he had lost his donkey and rooster, because it strengthened his conviction that one should not complain.



FAITH AND THE NEW ORDER

Dr. Whale, the Moderator of the Free Church Federal Council of England, delivered to its Annual Congress recently an address which deserves the serious attention of all Christians. He called attention to two outstanding facts in contemporary life. The first is that the present generation of Englishmen is living, to a dangerous extent, on inherited spiritual capital. Where in the last century men were living by religious faith, they are now living on religious sentiment; and in a few more years may be living without any religious sustenance at all. The second is that secular mankind ardently desires a true community life, inspired by sacrifice and intelligence. The plain duty of Christians is to co-ordinate the two facts. The old faith and the new order are not incompatible. On the one hand, religion cannot permanently exist in a social vacuum; to be effective it has to penetrate, and express itself in, the social order. On the other hand, no merely humanist order of society can avoid the rock-strewn rapids of disillusionment and disintegration.



GOD BLESS OUR LADS

By E. Sparrow, Cardiff, England

"God bless our lads" in air, on land and sea!
Full well we know how dear they are to Thee.
Where'er they go, whatever they may dare,
God ever keep them in Thy gracious care.

"God guard our lads" by night as well as day,
For we, at home for them will ever pray
That war and strife and enmity may cease,
And Thou wilt send us Everlasting Peace.

"God guard our lads," oh keep them ever near!
Make strong their faith and drive out all their
fear;

Give them a vision of Thy saving love,
That nothing in this world can ever move.

"God guard our lads," and though just now they
roam,
Grant us our prayers and bring them safely
home.

"God bless our foes" and cause their eyes to see
That peace, alone, can only come from Thee.

(Can be sung to melody: "Abide with Me" or
"Saviour, Again to Try Dear Name We Raise.")



One Communion and Fellowship

THE MEANING OF A SHADOW

By E. R. James

THEY BROUGHT FORTH the sick into the streets that at least the shadow of Peter passing by might overshadow some of them.

—Acts 5:15

"SUPERSTITION" you exclaim. Are you sure? A Boston Newspaper calmly stated: "Everything looked black on Newspaper Row; but Bishop Philip Brooks passed by and all was well." A man of God passed by. A high class Hindoo is cooking his dinner. You pass by and your shadow falls on it. Calmly he casts it into the ditch. Your shadow has defiled it. Hindoo philosophy teaches that your character passes into your shadow. A shadow with a blessing or a curse. Is that absurd? A good man has entered your house. Instinctively you feel that his presence is a blessing to your home. On the other hand the presence of an evil man with a satanic tongue spreads its horrible influence. It defiles.

Why did people place their sick in the street? They knew that Simon Peter believed that Jesus Christ is the Son of God; that He rose from the dead and ascended into Heaven and ever liveth. Christ's life and vitality flowed into Peter and through Peter. Christ's character was seen in Peter's new tenderness, compassion and pity for the sick and diseased. Peter believed "in the Name of Jesus Christ."

In simple language Peter by faith touched the Lord Christ and there flowed into him the Life of the everlasting Son of God. Christ was being formed in him. Above all everyone who came into touch and contact with Peter felt that power flowing from him. That power gave immunity—safety. "In My Name they shall take up serpents" saith the Lord. Is this true? The Apostles and early Christians came into touch with the evil manifested in men and were not hurt by it; they might kill the body but not the soul. You also will meet with men under whose tongues is the poison of asps. They spit their poison at you. Lo, you are not hurt. The vitality of Christ is in you. His life is the antidote—it kills the poison. Jesus Christ is the same yesterday, to-day and for ever. To you He cries: "I am He that liveth and was dead; and behold, I am alive for evermore."

These things happen to-day. Men who ac-

cept Him by faith as Saviour and Redeemer discover the life, the spiritual life and power flowing into them. That power is not damned up in them. They are merely the channels through which that power flows.

The reason why so many do not believe in Christianity is that they have not seen it in the lives of professing Christians. If you believe deeply in the Living Christ that same power will flow through you. You will be the channel of that power.

To-day the world is looking for Christian leadership; men who are filled with the vitality flowing from the Lord Christ. The outstanding wonder of the Apostolic Church was that "They preached everywhere, the Lord working with them and confirming the same with signs following." These words are true in every age. But men to-day fall short of that deep faith.

To produce that faith there must be more earnest prayer. Through prayer you open the channel for the power to flow through.

Then you must meditate more deeply on some passage of God's Word. The Word of God must enter into your mind and heart. You must be able to experience what the prophet meant: "I did eat it and it was in my mouth as honey for sweetness."



Crowds gathered about St. Peter when he preached.

To your astonishment men will seek your company. Christianity is contagious. It is catching. It passes from person to person. This is the natural way men are touched. Your personality grips your fellow men. Then your friends and neighbours, like the men of the Apostolic Church, will bring their friends, or persuade them to come into touch with you. They feel that your influence, "your shadow," will do them good. This is God's ideal in saving you. What an ideal. "Thanks be unto Thee, O Lord."

A MAN SHALL BE AS THE SHADOW OF A ROCK IN A WEARY LAND.



THE HOPE OF A NEW WORLD A Better World Depends upon Christian Teaching"

Among the questions which people are asking to-day very frequently are these:

What can we do to have a better world after this war is over?

What can be done to remove the glaring injustices, the inequalities of opportunity, the enslaving social and economic conditions, which handicap the lives of so many?

Wherein lies the hope for a new world?

Many have been the attempts to answer these and similar questions, but the only satisfactory answer can be found in the application of those principles of life so clearly and definitely taught by our Lord Himself.

Would you like to join with others in a study of these matters, under the guidance of some of the best thinkers in the Church to-day?

An opportunity to do this is presented during 1942-43, by the Joint Committee on Adult Religious Education, which suggests that the subject of study, in groups of Young People and Adults, should be: **The Hope of a New World**.

As a guide to such study, the new book by the Archbishop of Canterbury, entitled, "Christianity and the Social Order" has been recommended.

This book has just been received in Canada, and, as the number of copies is limited, those planning to form Study Groups this coming Autumn should secure copies as soon as possible. It is published in the special Penguin edition, and may be obtained from the G.B.R.E. Book Room.

Other material which will be found useful for Leaders of Study and Discussion Groups taking up this subject are:

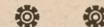
1. **Christianity and World Order**, by the Bishop of Chichester.
2. **The Church and the New Order**, Paton.
3. **The Pattern and Power for a New World Order**, Basil Mathews.
4. **Bulletins of the Council for Social Service**, Nos. 103S and 106.

* * *

If Any Man Serve Me. Broadcast Readings for Holy Week. The Pax House, 61 pages, 65c.

These six addresses were given in Holy Week, 1942, by a Religious of the Community of St. Mary the Virgin, Wantage.

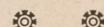
Types and Shadows, Behold We Go Up To Jerusalem, Behold Thy King Cometh, A New Commandment, Tell It Out Among The Nations and Sabbath Rest are the titles of the chapters. The talks relate the Old Testament to the events of Holy Week and are appropriate to the various days.



COMMENDATION

In "The Labour World" for Samedi, 20 Juin, 1942, a full page was devoted to a discussion of "A Constructive Report" presented to the recent Synod meetings of the Diocese of Montreal. This labour paper states that the work of the Synod Study Committee on post-war problems is "worthy of study by all concerned with human welfare and the application of Christian principles in industry, human intercourse and democratic government." It concludes with these words:

The Bishop of the Anglican Diocese of Montreal, and those who are members of the Committee are entitled to the warm thanks of not only the workers but all who, being Christians in the real sense of the term, appreciate the true implications of the Gospel as taught by the Great Reformer whose noble words have inspired untold millions and coming down through the ages are as true and as applicable to-day as they were when He first uttered them.



OPTIMISM

After the war a Magnificent New Building will be Erected on This Site to Tenant's Requirements. Apply — —, Estate Agents.

Notice on a bombed ruin in London, W.C.2.



THE LIFE OF THE CHURCH

From the beginning it has been self-evident that the growth and health of the Christian Church, as a living organism, depend upon its missionary activity as much as the growth and health of a child depend upon the exercise of its limbs. It is a literal truth that, without missions, the Christians perish. An equally self-evident truth is that always it is the faith and ardour behind the missionary activity that count, rather than anything that can be termed success according to worldly reckoning.

Like the garden herb which is said to flourish the more it is crushed underfoot, the Christian religion was nurtured in persecution, and thrives even more abundantly in the chill blast of adversity than in the sunshine of prosperity.

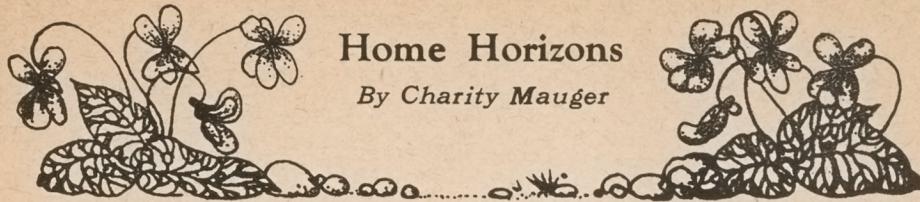
Reflection on these lines should help the Christian to keep a stout heart and a right perspective in the present time of trial.

* * *

"God has not promised us that His Church is to enjoy freedom from anxiety and the respect of this world, but He has promised us that He Himself will be with His Church and that the gates of Hell shall not prevail against it."—One of the last utterances of the German Confessional Church before the outbreak of war.

Home Horizons

By Charity Mauger



The almost continuous wet weather of May and June brought misfortune to many farmers, but not in years have the roses been so beautiful or so prolific. And never have trees and shrubs put out so much new wood as in the present season. The syringa bush on the lawn has shot up into the spreading branch of the nearby birch, while the very old syringa in the back garden has taken a new lease of life and is quite evidently determined to peep over the apple tree which has been its neighbour for many years. The apple tree has shaded many tea and luncheon tables and the dullest meal becomes a feast when eaten in that delightful spot.

Our baby larch and hemlock have also pushed up in heartening fashion with the pale green of new growth on every tip, and our neighbour, who has a passion for growing nut trees, points with pride to her heartnuts and her hickories which soon will be bearing edible nuts. We were threatened at one time with an entire lack of nuts. Probably most Canadians think of nuts as an embellishment of many sweets and sweet foods, but as a substitute for meat they serve a sterner purpose in wartime. Both quality, price and quantity of meat at present should be offset with one or two meatless days a week, and that means substitute protein. Nuts, eggs and legumes are excellent aids in lieu of roasts, steaks and stews.

None of us would mind denying ourselves—if it is a denial—meat if the available supply is needed for the army. But when there still remains sufficient for shipping where the exchange adds to the price—well, we are always sympathetic with the farmer, but nevertheless we cannot but feel it sheer waste to buy beef that is too fresh, and ham that seems to have got crossed with rubber sponge, and spring lamb that is tough. We feel then, that those who depend on nuts, cheese, eggs, etc., have the better judgment.

* * *

Lost—A Librarian

Our most perfect bit of pleasure has been wrenched from us. The very special librarian who knew our tastes in reading and put earnest thought into the matter (with the result that our bundle of incoming books was exactly like a birthday or Christmas parcel), is no longer in the same position, and we are

desolated. Nor are we unique in our sense of loss; we hear others who patronized the same library mourning much as we, although their books were personal selections. It is a rare gift thus to know the minds and tastes of countless readers, and a sad Fate which has removed that librarian from her proper sphere of usefulness.

* * *

In Knowledge Lies Victory.

We have had the pleasure of listening at various conversations in which a teacher of history has been talking about her chosen engrossing subject. Just to what extent her tolerance of view, and breadth of outlook are due to her intensive study of the bones of Life, as it were, and the gradual shaping of the world to its present state of tragedy, it is impossible to say, but there must be a profound influence in such knowledge. When asked whether, in her mind, a graph depicting the upward rise of a spiritual development would go on without ever sinking beyond a former low level, she was decidedly of the opinion that such was not the case. She also admitted that there were times during the past three years when she felt that we were in the grip of a fatalistic power that was dragging us to the brink of a precipice, which might lead to depths lower than any that had gone before. Probably many of us have thought in that way at one time or another of our various crises, without linking such fears with parallels in past history; indeed, so many everyday people, everywhere, are becoming aroused to the horrors of a possible defeat, and to the fact that we can be defeated, that in that knowledge lies our best hope of victory.

* * *

Someone loaned us "London Pride," by Phyllis Bottome, a story of a typical family in east end London during the first terrible bombings of the city. The mother is persuaded to send the twins, the middle two of the family of six, to the country, but the child most dear to her, Ben—after Big Ben which boomed a salute as the baby arrived—and the baby, "Mibel," she kept at home. Mibel could not go without her mother, as she was under two years, and that was the regulation, and Ben was the protector and constant companion of the baby. The



mother felt her place was to keep a home for her husband, and the son and daughter who had jobs. Even when the house was destroyed she found another and carried on. But it is young Ben around whom the story revolves, and he is worthy to be the centre of the stage. It is amazing, but amazingly true, how early begins the education of wits among the slum children of big cities; and Ben, in addition to his own ability, had the superior guidance of his friend, Emily. Together they survived bombings and being buried under debris; their resourcefulness and Ben's protecting care of his baby sister make good reading.

"My Friend Flicka," by Mary O'Hara, is a horse and belongs to a very interesting family on a ranch in a mid-western state. The story is an accurate account of horse raising, told in beautiful English, and with sufficient action to keep up one's interest. This is a good book for lovers of horses of all ages.

* * *

Feed the Family Dandelions and Plantain

An article entitled, "How to Have Fun With Weeds," in a recent copy of the Saturday Evening Post, contains information that should be known by thousands of housewives but probably isn't. The season for succulence in salad greens of Nature's "Sally garden" is too far advanced for this year to offer much to the newcomer, but it would be a good time to begin a comprehensive study of the edible weeds and grasses and be prepared to incorporate them in the diet of another spring.

The article in question begins with the following conversation:

"Have you weeded yet, dear?" "Yes, mother." "And did you get a good salad?" "Some lovely fresh dandelions and that wild lettuce I put the berry box over last week is blanched now, and some peppergrass and plantain and rabbit tobacco, and I got some chickweed to garnish the meat, and some lamb's-quarters for a hot vegetable, and, mother, may I make a pie?" "What sort of pie?" "I found a large patch of sourgrass, and father said he thinks sourgrass pie is swell."

While we admit that the foregoing is a bit exaggerated, the fact remains that all about us, from spring until autumn, are native plants and grasses of great food value, and of high chloriful content, of which we are ignorant and disdainful. The dandelion leaf which is cut into the salad gives it zest, but it also gives it vitamins and mineral salts. Lamb's-quarters are to many of us pigweed, but this year we learned that red-root, which often grows in close proximity, is also edible and also known as pigweed to some.

We country dwellers are notoriously ignorant of the names of plants and birds and flowers. Let us make it a hobby for the rest of the summer to become acquainted with as many so-called weeds as possible with a view to next year's "greens."



Someone asked many weeks ago about reducing the sourness of rhubarb, since the writer of the letter had been told that the use of soda destroyed some of the food value. Her alternative proposal of salt and boiling water seems better, and if left standing, covered, for five minutes, it might need less corn syrup or honey.

We had gooseberries baked with corn syrup to-day. We find that odd bits of sweet biscuits or cake, dried and rolled, and odd bits of jam can be used to good effect in concocting a sweet dessert from these very sour fruits. Indeed it is a time to test ingenuity and resourcefulness.

* * *

Canadian Woman Challenges Canadian Women

One of the monthly series of pamphlets published in Canada under the general head, "Behind the Headlines," has come to us. It is "Consider the Record," and the League of Nations, insofar as Canada's part in it was concerned, is the subject. The author is Gwendolen M. Carter, a brilliant member of a family of brilliant minds. Miss Carter is connected with Radcliffe, the women's college of Harvard University, of which she herself is a graduate (as well as of Toronto and Oxford); she spent a year in Geneva—the year 1937-38—in research work. We met her that summer of '38 in Muskoka, soon after her return from Europe. She had learned of the irresolute policies and negative actions of many of the countries represented on the League, and its failure to settle difficulties because of fear of military force. She may have seen war as inevitable; if so, she gave no indication. Rather she snatched at a few days of freedom from study in preparation for her coming teaching position, and revelled in the perfect peace of the lovely countryside. It was in that same year that her cousin, the Rev. John Lowe, was made Dean of Christ Church College, Oxford.

In her pamphlet Miss Carter outlines Canada's participation in the League, the resolute stand taken in 1921-23, and the repudiation of the suggested proposal to extend the embargo on goods to Italy to include oil at the time of the Ethiopian crisis. From the record she seems to find hope for a future active participation in something akin to the former League, if Canada will bear in mind the lessons of the past, and be willing to make certain concessions and sacrifices (along with other participants), in order to ensure a "cohesion of the international community of the future." Trade arrangements and the distribution of raw materials seem to be the rocks to fear in peacetime. In our domestic outlook Miss Carter declares Canada must become more aware of the international responsibilities connected with natural resources. To do this "the way must be found to co-ordinate public opinion and governmental action. Public opinion must make itself felt before action is taken. This is the fundamental challenge of democracy and can

be met only (a) by more political education, (b) by making public opinion more articulate." In conclusion Miss Carter asks, "Can we not now agree, while war forces us to sacrifices un-

dreamt of before it came, that we will contribute even more to the constructive work of peace and justice?" The question seems a challenge to the women of the Church.



Where Church Union is a Fact

By E. A. Taylor

The idea of the union of the Churches of Christendom, or even of the non-Roman Churches, seems an unattainable ideal. We often lament the denominational differences that separate the various bodies of Christians, and not so often note that in our hymn-books there is no denominational bar to entry. So all varieties of religious belief, all sorts and conditions of men, of all ages, are represented in our hymnology.

We will glance at the index of authors in the hymn book of any Church. We see Ambrose, Bishop of Milan, whose dates are 340-397. Evidently the fourth century had much the same problems as the twentieth, for we can use as a hymn-prayer his lines:

"May faith, deep rooted in the soul,
Subdue the flesh, our minds control;
May guile depart and discord cease,
And all within be truth and peace."

Earlier than Ambrose is Clement of Alexandria (170-220), whose best-known hymn is still more modern in its sentiments of praise, and the bringing of childhood and youth into the Churches than the prayer of the Latin Bishop of Milan. This is the oldest Christian hymn of which we have any record (except the great hymns of Mary, Zacharias, and Simeon, given by St. Luke):

"Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing,
And here our children bring
To shout Thy praise."

Others of the ancient Greek Church whom we meet in our hymn books are John of Damascus, eighth century, and Joseph the Hymnographer, ninth century. The first gave us two of the Easter hymns:

"The day of Resurrection!
Earth, tell it out abroad;
Our Passover of gladness,
The Passover of God."

and—

"Come ye faithful, raise the strain
Of triumphant gladness;
God hath brought His Israel
Into joy from sadness."

"'Tis the Spring of souls today;
Christ hath burst His prison,
And from three days' sleep in death
Like the sun hath risen."

And the Hymnographer gives us: "Safe home, safe home in port", with its beautiful verse:

"The lamb is in the fold
In perfect safety penned,
The lion once had hold,

And thought to make an end;
But One came by with wounded side,
And for the sheep the Shepherd died."

Another hymn we owe to the Greek Church: it is found, I think, in practically every hymn book, from the most ritualistic to "Moody-and-Sankey". It also belongs to the eighth century:

"Art thou weary, art thou languid,
Art thou sore distrest?
'Come to Me,' saith One, 'and coming
Be at rest!'

From the Latin Church of the Middle Ages we have received several hymns; by Abelard, of Paris University, eleventh century, and the two monks, Bernard of Clairvaux and Bernard of Cluny, eleventh and twelfth centuries. From the first Bernard we have, "Jesus, Thou joy of loving hearts" and "Jesu, the very thought of Thee With sweetness fills the breast". While Bernard of Cluny gives us, "Jerusalem the golden."

Abelard writes on the same lines: the world, then just struggling out of the Dark Ages, was a place of gloomy confusion to the men who saw the light of God, and worked to enlighten men. Abelard is called the first of the thinkers of our age. He tried to raise men mentally by intellectual thinking, then, sickened by the moral and physical filth of that mediaeval world, he wrote longingly of heaven:

"Truly Jerusalem name we that shore,
Vision of peace, that brings joy evermore."

Also from those Middle Ages our Hymn books get those terrible verses on the end of the world, and a Day of Judgment; the monk, Thomas of Celano, giving us the best known of these, translated by Sir Walter Scott in his Lay of the Last Minstrel:

"O day of wrath, O dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

"O on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou, O Christ, the sinner's stay,
Though heaven and earth shall pass away."

Reading of life in those medieval lands, one cannot wonder that the anarchist hope of universal destruction was felt by some good men; but pleasanter to read are the hymns of longing for a mystical union with the eternal Love. Such as are still used by us were written by monks such as Thomas Aquinas, thirteenth century, and by the well-known devotional writer, Thomas a Kempis, fourteenth century. Also to the fourteenth century belongs the monk Jacopone da Todi, who gave us the Sabat Mater.

The Middle Ages really end about the middle of the fifteenth century; the invention of printing meant the placing of books, and especially the Bible, within the reach of the people. Then woke the urge for reform in Church and State. At the head of the Church-reformers is the somewhat turbulent ex-monk Martin Luther. His hymn is well known:

"A mighty fortress is our God
A bulwark never failing,
A helper He amid the flood
Of mortal ills prevailing
Though the whole world with devils filled
Should threaten to undo us,
We need not fear for God hath willed
His truth to triumph through us."

A strong hymn! Then, while sturdy Brother Martin was hammering on the outside of the old Roman Church, hastening to re-form her, one Ignatius Loyola was founding the Jesuits inside her, also to re-form her. These Jesuits were much spoken against, yet in our Church of Hymnody we have the Jesuit, Francis Xavier, missionary, who sang:

"Jesu, I love Thee, not because
I hope for Heaven thereby,
And not for those who love Thee not
Are lost eternally."

Gentle Richard Baxter, seventeenth century, leads us in the hymn:

"If life be long, O make me glad
The longer to obey;
If short, no labourer is sad
To end his toilsome day.
"Christ leads us through no darker rooms
Than He went through before;
He that unto God's kingdom comes
Must enter by this door."

Bishop Ken gives us the prideful praise of his doxology:

"Praise God from Whom all blessings flow,
Praise Him all creatures here below.
Praise Him above, ye Heavenly host,
Praise Father, Son, and Holy Ghost."

The eighteenth century gives us Cowper's:

"God moves in a mysterious way
His wonders to perform,
He plants His footsteps on the wave,
And rides upon the storm"

To Watts we owe "Jesus shall reign where'er the sun", and "When I survey the wondrous Cross", and most used of all of his:

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."



The resources of the Almighty support those who have come to Him through Christ.

* * *

In childhood men repent of what they have done; but at a more mature age they repent of what they are.—E. P. Dickie.

A PRAYER FOR VACATIONS From Luther League Review

"Loving Father, who didst make this earth so fair, open our eyes to see its wonders, and our hearts to feel its beauty! In our days of refreshment and recreation draw us nearer to Thee through the things which Thou hast made. May the joy of Thy sunshine, the quiet of Thy forests, the murmur of Thy streams, and the steadfast strength of Thy everlasting hills teach us the deep secrets of Thy peace. Calm our fretful spirits. Deepen the current of our shallow lives. Renew in us faith and courage, physical strength and spiritual vision, that we may know ourselves to be safely held in Thy strong hands, and may joyfully conform our lives to Thy great purposes. From his life, so near to nature's heart, may we drink in new strength to help us reach the restless hearts of men. Give us Thy secret and the power to share it with our fellows, that we may go back to the world and its duties stronger, simpler, sweeter, and may become more worthy messengers of Him who saw His Father's goodness in the sparrow's flight, and His Father's love in the beauty which clothes the lilies of the field. We ask it for His dear sake. Amen."



BOOK NOTICE

"The Christian Church and the Soviet State,"
by Serge Bolshakoff, 75 pages. S.P.C.K.,
Canadian Agents, The Church Book Room,
604 Jarvis St., Toronto. Price . . \$1.10

This timely and interesting little book from the pen of a Russian Christian, does not hesitate to tell us of the short-comings of the Church under the Tsarist system; of the "apparently complete" secularization of the Church and of how the State used the Church in an effort to stem the rising tide of revolution. This served to heap up an accumulation of bitterness that made the ultimate clash between them unavoidable. Very interesting, too, is the history of the "godless movement"—ever increasing at a surprising rate until 1934, and from that time declining sharply; a decline due in part to lack of interest in both Church and persecution on the part of the "new Soviet generation." But the most interesting part of the book is the information that "Christianity is far from being dead" in Russia. Convincing proof of this statement is made. This is what man wants most to know.



On his travels, Choni, the Maagol, once saw an old man planting a carob tree.

"Dost thou know when this tree thou art planting will bear fruit?" he asked.

"Seventy years it will be before it bears fruit," the old man replied.

"Dost thou expect to live 70 years yet to partake of the fruit of thy labours?" he then inquired.

The old man, leaning on his spade, looked up at him and said: "When I entered this world I did not find it desolate. Just as my ancestors planted for my benefit, so do I plant for those who are to follow me."

One Hundred Years Ago

The Signs of the Times abroad are striking and stirring in their character, and appear to indicate an approaching crisis in the history of the Church of God, calling upon every believer to stand prepared and to be found at his post doing the work of the Lord.—G. J. Montreal's Episcopal Address to members of C. of E. in Diocese of Quebec, July, 1842.

Quebec Cathedral. A tablet to the memory of the late Chas. Jas. Stewart, D.D., Bishop of Quebec, provided for by a subscription in 1837, arrived in Quebec this Summer and it is now put up in the recess occupied by the Communion Table. "The Church," 2 Sept., 1842.

Church Building in Quebec. The Rectory House was approaching completion, the National School House (D'Auteuil and Dauphine Sts.) was being enlarged to accommodate the male (as well as the female) orphan asylum, the new St. Peter's Chapel on St. Valier St. was being begun—all during the Summer of 1842. A commercial panic in Canada caused by government action affecting the timber trade, the staple of the country, and the removal of the Government and Military Headquarters from Quebec caused the Bishop to apply to the S.P.C.K. and S.P.G.—contrary to his rule of not applying for aid towards objects within the two great cities of the diocese—for assistance toward St. Peter's.—S.P.G. Letters, 26 July, 1842.

Montreal District. The Rev. E. Cusack will go to Brome. The Rev. W. B. Bond of Lachine thinks that the arrangement respecting St. Martin, Isle Jesu, will be a hindrance to his mission. The Rev. Geo. Salmon (now pensioned off on £100 a year) who was liked and respected at Shelford and is now keeping school in Canada West, would be likely to do well at St. Martin's.—29 Aug., 1842.—S.P.G. Letters.

Sorel (William Henry, Canada East). The corner stone of the new Christ Church was laid by Sir R. D. Jackson on 16 Aug., 1842.

Theological College for Canada West. Bishop Strachan discussed the alterations in the charter of King's College, Toronto, and the consequent need of a Theological College for the training of divinity students in letters to the S.P.G., wished to approach the S.P.C.K. on the same subject and suggested to Lord Prudhoe that he found a Theological Seminary for Upper Canada (Canada West). (Jan., 1842.) In May he thanked the S.P.G. for their great liberality towards his infant Seminary (at Cobourg). He asks the S.P.G. for a grant to enable the Rev. A. N. Bethune of Cobourg to keep a curate, and for £200 for five exhibitions—scholarships for divinity students, 1842.—Strachan Letter Book.

Barrie. The Rev. S. B. Ardagh, Curate of St. Patrick's, Waterford, Ireland, was publicly commended in church by the Vicar-General upon giving notice of his intention to emigrate to Canada under the auspices of the S.P.G. . . .

We congratulate the churchmen of Barrie. . . . (The Church, 26 Aug., 1842.)

Mr. Ardagh and his numerous family arrived in Toronto in October and proceeded to Oro Township.

A Romanic Corner in Georgian Bay. Service was held on a very beautiful island covered with trees, shrubs, juniper, rose bushes and many wild flowers. A clear, smooth rock overhanging the lake was chosen for the place of worship, which possessed the advantage of free air, the day being hot, and of being distant from a fire which was rapidly spreading by means of dry moss over the island. The audience manifested the greatest attention, struck with a deep feeling of the solemnity of the scene and the wisdom of the provision which called upon them in this wild corner of the earth to pause on their journey and worship their heavenly Father through his Son Jesus Christ. (Bishop Strachan's diary of 14 August, 1842—one day's journey south of Sault Ste. Marie, where 50 were confirmed.) Thence he proceeded on 21st August to Michillimackinac, where he took the steamer for the beautiful River St. Clair, disembarking at the village of Sutherland. (Memoir of Bishop Strachan.)



RED RIVER MISSION INDIAN SETTLEMENT

Report of the Rev. J. Smithurst for the Year Ending August, 1842

Divine Service is held in the Indian Church twice on Lord's Day, and once on Wednesday. At the Morning Service, when the Prayers are in English, the attendance is about 350; and at the Afternoon Service, when the Prayers are in the Indian Language, about 250. The Wednesday Service is attended by from 150 to 250.

The Sunday School contains 184.

The Schoolroom Lectures are continued Monday to Friday. The attendance is 80.

We have now in communion with us 58 Muscaigo Indians and 4 Saulteaux.

Many Indians read the Bible fluently, and know the Church Catechism broken into short questions, can say the Collects for the whole year, together with a good part of the Thirty-nine Articles. They converse in English with tolerable ease.

The settlement has been increased by the accession of four additional families from Norway House. A marked improvement takes place from year to year in the temporal circumstances of the Indians. They have now become, for the most part, a steady and an industrious community. Their regular attendance and orderly behaviour at Church, and their good moral conduct, warrant the hope that they have a true faith in Christ, and are bringing forth the fruit of the Spirit.

Flannel Pict-o-graphs

This is fascinating new illustrative material. It is accompanied by a Teacher's Manual which gives full instructions for use of the material.

A board is required for background. Flannel according to the desired designs is pasted onto the board. Then cut outs are mounted on flannel. These may be placed on the background or moved about to form new scenes; the flannel on the picture adheres easily to the flannel on the board.

There are 32 cards with pictures to colour, cut out and mount. These 32 cards give sufficient pictures to illustrate 52 scenes in the life of our Lord. The manual shows how they may be so arranged and gives other hints.

The outfit consisting of the cards and the teacher's manual costs \$1.50.

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SOME NEW BOOKS

Follow the King.

By Mrs. H. S. Johnston of Halifax.

To be used as the 1942-43 study book for children. Subject: Some highlights of Church History from a missionary angle, from the Great Commission to the Madras Conference. Written in a way children will love. This book forms part of a Kit of which the other items are: a very practical "Activities Book," a theme picture and a map of the world.

Price of Kit60

Publishers of Peace.

Mission study book for adults and teen-age. Contains biographies of eight heroes and heroines of the Canadian Mission Field, the chapters written by specially chosen people, with Rev. T. R. Milman as Editor. Contains delightful pictorial map, the work of Mr. Dewdney. Copies of this map may be obtained separately at .03, 2 for .05.

Price50

The Canadian Church Calendar for 1943.

Will be ready to go into circulation by September 1st. If possible more attractive than ever, it is in a different form this year, and many will welcome the fact that the full month appears on one page. Prices the same as last year: .30 for single copies; .25 each for from four to one hundred copies; .23 each for from 100 to 200; .20 each for 500 or over if sent in one shipment.

THE LITERATURE DEPARTMENT M. S. C. C.

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G. B. R. E.

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been attending school in the east for the past year, accompanied her mother home.

We would like to take this opportunity of extending the best wishes of the parish to Lt. and Mrs. J. W. Reynolds, who were married in St. James Pro-Cathedral, Peace River, recently. Lt. Reynolds is the elder son of our late Rector, Canon G. G. Reynolds and Mrs. Reynolds. His bride is the younger daughter of Inspector and Mrs. K. F. Anderson, of Peace River. We wish them a long and happy life together.

During July, Mr. H. Wild, has been away on holidays, and the Assistant Organist, Mr. Fred Brown, has ably carried on his duties as Organist.

Sunday School

On Sunday, June 28th, at the Morning Service, prizes were presented to the successful Sunday School pupils by the Rev. W. M. Nainby, assisted by the Sunday School Superintendent, Mr. F. Brown.

A meeting of the Sunday School teachers was held recently to discuss plans for the coming fall and winter activities of the Sunday School. At this meeting, the Sunday School staff were all given the opportunity of meeting the Rev. W. M. Nainby and Mrs. Nainby.

ST. MARK'S

All organizations of the church rallied round for a grand finale before closing activities for the summer, when a very successful Garden Fete was held on the church grounds on July 3rd. Supper was served by the W.A., Girl Guides and Brownies had an ice cream stand, while Girls' Club and A.Y.P.A. had amusement booths outside. In the evening a very splendid concert was presented by Mr. Barford's choirs. Everyone was very pleased with the results obtained and thanks to all those who helped to make it a success.

Members of the Sunday School staff and friends showed their appreciation and best wishes to one of their teachers, Joan Pearce, in the form of a miscellaneous shower held at the home of Mrs. John. Joan has been the primary teacher for a number of years and will be greatly missed, but we wish her all success and happiness in her new life and home.

Congratulations to Margaret John of the C.W.A.C. who has just received her Sergeant stripes. She is stationed at Vermilion.

All those who attended Summer School report having a very wonderful time and hope that more will attend next year.

The A.Y.P.A. held a very successful Gingham Dance in the Parish Hall on Friday, July 25th. Lemonade and orchestra were particularly good and we are sure that everyone enjoyed themselves.

ST. STEPHEN'S

During August the Rector will be away. Mr. H. L. Weir will be in charge of the Parish, and services will be at the usual times on Sunday, unless notice is given to the contrary. The Bishop has very kindly consented to take the 8 a.m. Holy Communion Services on August 2nd and August 23rd. Mrs. Tucker will be at the Rectory, and will take care of messages and phone calls.

The Choir Outing to Alberta Beach on July 15th was a great success. Fine weather and good roads—too good indeed for our organist who got

a caution for speeding. Mr. and Mrs. Watson, Mrs. Horton, Mrs. Clark, Mr. and Mrs. H. Horton were staying at the Beach and made us all welcome. Mrs. Taylor was there too, and Mr. and Mrs. Hunt and Peter.

We have had a Conference on the Sunday Schoo¹ and Religious Education, with Mr. Russell, Mrs. Allen, Mr. Greene, Mrs. Weir, Miss Mary Martin and Mrs. Slater. Here are the resolutions of the Conference:

1. That the pupils be classified according to Social Maturity.

2. That the curricula be adapted to the intellectual and social maturity of each group.

2a. That activity methods be employed in Religious Educational work.

3. That the teachers be selected to teach the group that they are by nature fitted to teach.

4. That the School be organized and the work planned so that pupils regard Confirmation as the introduction to adult spiritual worship as practised in adult services—rather than at the end of their religious education.

5. That the Church School be continued after Confirmation in regular Church attendance; and that church attendance is a privilege and a duty that parents by their example should inculcate in their children.

6. That a week-day evening should be set for religious instruction instead of Sunday.

What I plan, then, for September is to continue the Junior Sunday School which is under the very able superintendence of Mrs. Fishbourne just as it is, meeting at 10 a.m. each Sunday. And to continue the Senior Sunday School and Bible Classes at 10.30 a.m., with attendance at the Sung Eucharist at 11 a.m. Then try to form a Church School on a week night with as much equipment as we can muster—such as blackboards, manuscript books for the pupils, desks, with a full teaching staff. And after the school period to have activities, such as games, social work, hobbies, lantern slides, etc. If we can establish this, we shall then be able to make the Sunday School period for the Seniors a short preparation to the ensuing service, with repetition of the Catechism as the major feature.

ST. JOHN THE BAPTIST, RIFE

The Rev. S. G. West celebrated Holy Communion in the Church of St. John the Baptist, Rife, on Sunday, June 21st. The weather was ideal and a large congregation enjoyed one of Mr. West's rousing sermons. Previous to Sunday it had rained very heavily, and this led members of the congregation to believe that services for the 21st might be cancelled. However, if our travelling priest can put in an appearance, so can the churchgoers of Rife. During the Service the infant son of Mr. and Mrs. Dan Smith was baptised—Daniel MacKinnon.

The W.A. met at the home of Mrs. Cousins. There were six members and five visitors present. We are pleased to report the addition of a new member. Plans were made for a picnic and sports programme to be held July 18th.

Rural Deanery of Metaskiwin

CAMROSE

Visit of the Rev. Victor Spencer of Japan.

The talk given by the Rev. Victor Spencer was vitally interesting and inspiring. His story made us feel keenly the lights and shades of that vast country, where the Lordship of Christ is rivalled by Military Power. Time passed by very quickly as we lived in the various incidents with their depths of pathos and whimsical humor.

Mr. Spencer pleaded for our prayers for the Japanese Christians. Will you please remember, and pray definitely for them.

Baptism—Margaret Rose Chambers, Bittern Lake.

Marriages—June 30th, Charles Herbert McNeill and Marie Roehli.

July 18th, Robert Gayland Quaife and Isabel Geharda Middlestadt.

Burial—July 11th, Harvey Charles McNary, 81, at Bittern Lake.

ST. DUNSTAN'S, BITTERN LAKE

At a W.A. meeting held at the home of Mrs. J. B. Hayfield on July 16th, the Rev. Victor Spencer, formerly of the Diocese of Mid-Japan, gave a most interesting address, telling of the Church in Japan and the withdrawal of our missionaries. It was very unfortunate that some members were unable to be present.

Our layreader, Mr. J. G. Baker, will conduct services during the absence of the Rev. A. Wallis in August.

Mrs. Wm. Ramsell has been the organist while Mrs. J. G. Baker has been holidaying at Pigeon Lake.

Rural Deanery of Pembina

THE ONOWAY MISSION

Unfortunately it was not possible for anyone from the Mission to attend the Diocesan Summer School for the full time this year, but four members of the W.A. were able to be present for the opening day and were very loth to leave.

Boys and girls from Onoway, Calahoo, Rich Valley, Stettin and Abbeywood spent a very enjoyable and we hope profitable, time at the Kapasiwin Camp during the month of July. We are very grateful to the members of the staff who helped so much to make the Camps successful both spiritually and physically.

Holy Baptism—On July 12th at St. John's, Onoway, Doreen Carol Armitstead.

On July 22nd at the Diocesan Camp, Kapasiwin, Eva Winifred Cunningham, Mildred E.aine Cunningham, Maxine Lois Frances Parker, and Fay Winifred Bergman.

On July 31st at the Diocesan Camp, Kenneth Douglas Cunningham and Gerald Elden Cunningham.

EDSON AND ST. PAUL'S MISSION

On the 12th of July, we were very pleased to welcome the Rev. John Low in St. Catherine's Church. Mr. Low celebrated Holy Communion at 9 a.m., and took Evensong at 7.30 p.m. We had very good congregations in spite of its being holiday time.

The camp at Kapasiwin, from the 13th to the 23rd was very well attended this year, numbering about 65. It must have been very gratifying to those who were responsible, though it must surely have entailed a great deal of work on their part.

On Thursday, July 23rd, we had a most interesting evening, when the Rev. W. Spencer, former Missionary for Mid-Japan, took evening service here. The service was well attended, and after it, we adjourned to the Parish Hall, where Mr. Spencer continued his talk, showing us various souvenirs. We were most grateful for this interesting and instructive evening.

On June 27th, there was a Little Helpers' Rally in the Parish Hall, following a service for the little ones.

COAL BRANCH MISSION

REV. L. A. BRAHANT

I am writing this many miles away from you, from the heart of the Ontario Lake District—Muskoka—where I am spending part of my holiday. After the roar of the busy city of Toronto it is good to get away again to the quiet peacefulness of the country. Here is a place where one may rest and gain a truer perspective of things, a place where the soul may find real communion with the great Creator and rejoice in His marvellous handiwork.

The lakes have their own message, and are, I think, a parable of ourselves. They reflect like mirrors the glory of the sun. So should we—reflect the glory of Jesus Christ, the "Sun of Righteousness."

Sometimes the surface of the lakes become ruffled by the winds and are dull when the clouds hang low. The sun does not always shine in our lives and we get ruffled by various winds; opposition, ridicule, indifference, disappointment and the like. But the lakes are deep and beneath the surface is a calmness and serenity which speaks of inherent strength. May we learn the necessity of living deeper lives, not occupying ourselves so much with outward trivialities and social conventions, but laying hold on the things that matter and strengthening ourselves in them. In the present world chaos it is of paramount importance that we face reality and use every opportunity for making the love of God known to mankind.

One of the things that has impressed me whilst on holiday, is the seeming carelessness of people even in the large cities where evidences of a nation at war are more clearly seen. Can we dare expect victory when people so flagrantly disobey the Laws of God? Many of us will have to do a great deal more "knee exercises" before we can hope for better days. It was when the people of Israel turned from their wicked ways and sought God that the tide of battle turned in their favor, and deliverance came. Would God, we had learned the lessons of the past and applied their teaching to the present!

We are grateful to Bishop Barfoot for kindly taking charge of the services at Cadomin, Mountain Park and Luscar on July 19th. The summer is not the very best time of the year, alas, for good

CHURCH MESSENGER

congregations, but we know that our Bishop recognizes this, and we trust that "the faithful remnant" were blessed by his ministrations.

Once more I appeal to any who are desirous of being confirmed to let me know as soon as possible. It is necessary that adequate instruction be given in preparation for this great rite of the church, and I hope that there will be some who will seek the fuller membership of our communion in this way. The young people are the life of the church, urge them to come regularly, and to enjoy membership in it.

L. A. BRALANT,
Vicar.

and report that they thoroughly enjoyed it all.

The Wilberforce congregation held their annual picnic at Mr. G. Thomas's on July 13th. The picnic had been postponed from the previous Wednesday and though short notice having been given, did not have a large attendance. It was, however, enjoyed by all. The Vicar, Mrs. Bell and family and Mrs. W. Slee and Peggy came from Manville. We were pleased to welcome the officers and members of the local Orange Lodge to one service on Sunday, July 12th. The Rev. Victor Spencer visited the parish arriving Sunday evening, July 26th. He spoke at a meeting of the Ladies' Community Club at Chailey on the Monday afternoon at the home of Mr. and Mrs. W. R. Cornish. Some forty people were present.

An evening service was held in Manville, at which Mr. Spencer spoke of his work in the diocese of Mid-Japan. Some of the members of the congregation met Mr. Spencer at the vicarage after the service. We enjoyed his visit, and all who heard him were much impressed by his description of the work in which he was engaged for twenty-eight years.

Baptisms—Chailey, June 28th, John Scott Blackburn, son of Mr. and Mrs. Kenneth Blackburn. John William Percy Clennett, son of Mr. and Mrs. J. C. Clennett.

Manville, July 26th, Judith Anne, daughter of Mr. and Mrs. H. Fisher, Innisfree.

Rural Deanery of Mainwright

HOLY TRINITY, TOFIELD

THE REV. H. J. JONES

The W.A. met at the home of Mrs. Lancaster at Lindbrook on Thursday, July 2nd, with eight members and three visitors present. Six town members left around 1.30 p.m. in a farm wagon. Miss Leda Baptist being teamster. The day was warm, the road rough in places; nevertheless no one suffered any ill effects, but rather enjoyed it. The only drawback was the time it took, as we reached home around 8 p.m. After the regular routine business was attended to—including devotions, correspondence, etc., two Lindbrook ladies donated five dollars and one dollar respectively; the Travelling Basket and Sunshine Bag receipts amounted to \$3.25 and other donations received from members realised \$4.75—over sixteen dollars being taken in at the meeting. We paid the gas bill, the balance on our W.A. pledges and decided to help with the Apportionment as well.

The Rev. S. G. West was the celebrant at Holy Communion on Sunday, July 5th, and the services on July 12th, 19th and 26th were taken by Rev. H. J. Jones. The Junior W.A. badges, Memory Certificates, etc., were presented by Rev. Jones at the morning service on June 28th. Buddy Sinclair passed the Advanced Uniform Sunday School examination and received a Certificate (Congratulations.) Buddy is now working at the Coast during the summer holidays.

A happy picnic was held on July 9th for the Sunday School children at the J. W. Robinson grounds. We are hoping to have our Little Helpers' Rally on August 6th.

ST. ALBAN'S, CHAILEY

St. Alban's now has a new vestry, dedicated by the Bishop on his recent visit. This piece of work, together with the lining of the porch and repairing of the tower, was sponsored by the ladies of Chailey Community Club. The carpentry work done by Mr. J. Croft, assisted by the men of the congregation. St. Alban's congregation is to be commended for carrying out this valuable addition to their church.

It seems logical to follow up this piece of news by mentioning that Christ Church has taken on a much improved appearance since having been painted. Two coats of paint were applied, the tower overhauled, chimney, outside door, etc., put in order. The work was carried out by Mr. J. Croft, assisted by Mr. J. McLuckie. Mr. R. Bennett very kindly gave two of his Wednesday afternoons to this work. We are very grateful to all those who helped make this work possible. The vicar helped a little with the painting, but, lest he be charged with some of the paint he got on himself, he won't say any more.

Two of our girls, Vivian Croft and Mildred Jones attended the Summer School at Kapasiwin,

CHURCH MESSENGER

The Misses Isabel and Edith Robinson attended Summer School at Kapasiwin from July 7th to 13th, and then went on to Coal Valley to visit their father. Mrs. J. W. Robinson met them there for a re-union. Mr. and Mrs. Robinson celebrated their Silver Wedding at Coal Valley.

The Rev. Victor Spencer, for many years a missionary in Japan, gave an interesting address in our church on Tuesday, July 21st. Seventeen were present to hear his message. Many people are on holidays otherwise there would have been a better attendance.

Mr. Tom Porter, of Lindbrook, recently donated a Silver Collection Plate in memory of his wife and son. Plans are being made for some interior decorations at the church. Donations have been promised towards a new carpet, hangings, etc., and we are anticipating varnishing the woodwork and making other general improvements. Any one interested can get further information from our Rector.

Burial—Mr. Thomas Waters of South Cooking Lake passed away at his home on July 20th. Funeral Service was held on July 23rd from St. Mark's Church. Rev. H. J. Jones officiated and interment took place in the South Cooking Lake Cemetery. Our sincere sympathy is extended to his wife and family.

ST. MATTHEW'S, VIKING

At our June meeting the ladies of the W.A. decided to each donate a sum of money instead of having a summer tea.

Most of them took work to be done in preparation for the bazaar in fall.

We were pleased to have Rev. S. G. West to administer Holy Communion for us on July 5th.

His visits are always a pleasure to the members.

Our Rector is a very busy man these days trying to make the church grounds tidy.

Several members of the congregation have also given a hand to cut down the weeds. We are grateful for their help.

The fence has received a coat of paint and we are seriously thinking of painting the church.

Some of the members have donated and purchased a lovely rug for the chancel.

All these activities help to enhance the beauty of our little church.

Marriage—On June 26th, Alfred Thomas Hill and Margaret Cottrell.

ST. THOMAS', WAINWRIGHT

A successful camp was held at Clear Lake during July by the members of the Girls' Auxiliary under their leader, Mrs. L. M. Watts. The girls and their leader are grateful to Mrs. Lally for the use of her cottage for the two weeks. Regular camp routine was followed, and the unusual rainfall did not dampen the enthusiasm of the campers. Great use was made of the fishing tackle and the girls proved themselves to be expert in cleaning and preparing the fish for the meals. On the Sunday in camp the girls with their leader walked the three miles to Heath over very muddy roads to attend the morning service. These activities, together with some heavy thunder and frequent visits from the local mice made the camp such that it will be long remembered by all.

On Sunday, July 19th, we enjoyed the visit of the Rev. Victor Spencer who has lived most of his life in Japan as a missionary of our Church. The addresses which he gave at the morning and evening services were most helpful. We were given a clear picture of the Christian Church in Japan and our hearts were lifted up in prayer for our Christian brethren there in this difficult time. We are grateful to the missionary committee for making such a visit possible.

At a recent meeting of the Clergy from the Anglican, Presbyterian and United Churches and the local School Board, it was decided that Religious instruction be given to the Public and High School students for half an hour each week as prescribed by the Act.

The Clergy are working out a systematic programme now, to be ready by 1st of September.

CHURCH MESSENGER

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.

Name	Address	Name	Address		
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.	RURAL DEANERY OF WETASKIWIN			
RURAL DEANERY OF EDMONTON:					
All Saints'					
Rev. Canon A. McD. Trendell.....	10523 99th Ave.	Rev. A. Wallis	Camrose.		
Holy Trinity		Rev. W. Elkin	Ponoka.		
The Rev. W. M. Nainby.....	8319 101st St.	Rev. F. W. Baker.....	Leduc.		
Rev. W. Edmonds.....	11146 91st Ave.	Rev. J. W. Dicker	Hardisty.		
Christ Church		Rev. C. E. F. Wolff	Sedgewick.		
Rev. E. S. Ottley.....	12110 102nd Ave.	Rev. Geo. Mackey	Winfield		
St. Faith's					
St. Stephen's					
Rev. J. C. Matthews.....	9537 109th Ave.	RURAL DEANERY OF PEMBINA:			
St. Peter's and Good Shepherd		Rev. W. deV. A. Hunt	Jasper and Edson.		
Rev. R. S. Faulks.....	12209 111th Ave.	Rev. J. Low	Barrhead and Westlock.		
St. Mary's and St. Mark's		Rev. Colin Cuttell.....	Webamun.		
Rev. A. Elliott.....	11230 66th St.	Rev. L. A. Bralant.....	Cadomin		
St. Luke's and St. John's		Rev. Vincent Cole	Mayerthorpe		
Rev. W. H. Hatfield, Rural Dean.....	9014 85th Ave.	RURAL DEANERY OF WAINWRIGHT:			
St. Paul's		Rev. H. J. Jones.....	Viking and Tofield		
Rev. F. Baker.....	10203 151st St.	Rev. L. M. Watts.....	Wainwright.		
Fort Saskatchewan		Rev. A. Court	Edgerton.		
Rev. R. Boas.....	Fort Saskatchewan	On Active Service	Rev. Canon C. F. A. Clough Rev. C. Storey Rev. Canon G. P. Gower Rev. C. Clarke Rev. N. J. Godkin		
RURAL DEANERY OF VERMILION:					
The Ven. W. Leversedge, Rural Dean, Vermilion.		Itinerating Priest			
Mr. O. R. Hunt	Frog Lake	Rev. S. G. West.....	10433 87th Ave.		
Rev. F. A. Peake	Clandonald	Superannuated			
Mr. W. Buxton (Student).....	Kitscoty	Rev. A. Murphy	11011 88th Ave		
Rev. S. J. Bell.....	{ Manville Vegreville.				

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Sister Isabel

Sister Amelia

Sister Lillian

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